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ABSTRACT

Junior high students examine selected primitive societies in this quinmester course. The concept of culture is defined and studied to expose similarities and differences between primitive and contemporary man and civilizations, not simply for greater understanding but also to permit further insight into American civilization. Both types of societies are analyzed for their advantages and disadvantages and require students to explore the value of a simple vs. complex culture. Activity units encourage students to employ the tools of the social scientist and examine primitive societies from the anthropologists point of view. Course content is divided into five units which include information on the meaning and development of culture, the identification of cultural characteristics and aspects of life concerning environment, food, clothing, homes, social and political structure, death, and religion of the Australian Aborigines, the Ainus' of Northern Japan, and the Eskimos. The last unit compares advanced and primitive societies. The quinmester course is arranged into goals, content, activity, and resource sections. (SJM)

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# AUTHORIZED COURSES OF STUDY FOR THE QUINMESTER PROGRAM

SP 005 290

PRIMITIVE SOCIETIES

SOCIAL STUDIES

6478.02
6470.35

DADE COUNTY PUBLIC SCHOOLS

DIVISION OF INSTRUCTION • BULLETIN IQ • JANUARY 1972

# PRIMITIVE SOCIETIES

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Written by

Harrabey Friedman

For The

DIVISION OF INSTRUCTION
Dade County Public Schools
Miami, Florida
1971

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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# INTRODUCTION

This course of study was written as a part of a total effort to revise curriculum to fit the quinmester administrative organization of schools. The materials and information in this guide are meant to be neither all-inclusive nor prescriptive; but rather, an aide to teachers as they plan instructional programs, taking into account student needs and characteristics, available resources, and other factors.

The major intent of this publication is to provide a broad framework of goals and objectives, content, teaching strategies, class activities, and materials all related to a described course of study. Teachers may then accept the model framework in total or draw ideas from it to incorporate into their lessons.

The guide is divided into 1) a broad goals section, 2) a content outline, 3) objectives and learning activities, and 4) materials. The first section provides descriptive and goal-oriented information for the teacher; "indicators of success" refers to suggested prerequisite or corequisite experiences. The content outline illustrates, in general terms, the scope and major subdivisions of the course. The objectives and learning activities section, hopefully, provides a total picture of the concept or main idea and specific behavioral objectives for a set of given learning activities. The materials section of the guide lists resources in four categories: essential textual or other material; alternate classroom materials to use in place of or in addition to the aforementioned; supplementary teacher resources; and supplementary student resources. The appendix may include other material appropriate for a specific course: e.g., pretests, readings, vocabulary, etc.

Anyone having recommendations relating to this publication is urged to write them down and send to : Social Studies Office, Room 306, Lindsey Hopkins, A-1.

James A. Fleming
Social Studies Consultant

COURSE DESCRIPTION: AN EXAMINATION OF SELECTED PRIMITIVE SOCIETIES FROM THE ANTHROPOLOGIST'S POINT OF VIEW. THE AIM IS TO UNDERSTAND SOME OF THE ELEMENTS COMMON TO ALL SOCIETIES AND MAN IN GENERAL. INCLUDES EXTINCT SOCIETIES BUT FOCUSES ON EXISITNG PRIMITIVE GROUPS AND LESSONS WE CAN LEARN FROM PRIMITIVE PEOPLES.

GRADE LEVEL: 7 - 9 Behvaioral
COURSE STATUS: Elective
INDICATORS OF SUCCESS: None

COURSE RATIONALE: Man today, is facing a world of "Good and Bad" brought on by advanced technology. Along with air conditioned automobiles and radium treatments, we face air pollution and A-bombs. There are groups of people in the world today who know none of these things. These primitive societies provide an opportunity for us to study cultural forms and processes we once may have had. This course will cause the student to ask, "If I had a choice, would I want to live in a modern or primitive society?"

COURSE GOALS:

1. THE STUDENT WILL EXAMINE THE IDEA OF CULTURE.

2. THE STUDENT WILL IDENTIFY THE ASPECTS THAT LEAD TO THE BUSHMEN OF AUSTRALIA BEING CONSIDERED THE MOST PRIMITIVE SOCIETY IN THE WORLD.

3. THE STUDENT WILL IDENTIFY THE UNIQUE CHARACTERISTICS OF THE WHITE ABORIGINES OF JAPAN.

4. THE STUDENT WILL SELECT REASONS FOR AND AGAINST THE ESKIMO BEING CONSIDERED A PRIMITIVE GROUP.

5. THE STUDENT WILL COMPARE THE "PRIMITIVENESS" OF ONE OF THE SELECTED SOCIETIES WITH THE "ADVANCED" CULTURE OF THE UNITED STATES.

COURSE CONTENT OUTLINE:

I. What is Culture?

- A. Difference between culture and habitat
- B. Common elements identified in each culture
- C. Simple cultures
- D. Complex cultures
- E. Primitive or Stone Age cultures
- F. Development of cultural traits by primitive man
- G. Rules of Society
- H. Groups
- I. Introduction to Anthropology
- J. Location of primitive societies

II. The Arunta or Australian Aborigine

- A. Location
- B. Environmental influences
- C. Occupations
- D. Tools
- E. Animals and Food
- F. Villages
- G. Clothing
- H. Structure of Society
- I. Religion
- J. Death
- K. Political System
- L. Summarization

III. Ainu of North Japan

- A. Identity
- B. Environment
- C. Food
- D. Clothing
- E. Homes
- F. Tattoos
- G. Social organization
- H. Personality
- I. Marriage
- J. Children
- K. Death
- L. Religion
- M. Evaluation

IV. The Eskimo

- A. Traditional vs. Modern
- B. Environment
- C. Physical features
- D. Food
- E. Travel
- F. Nomadic Life
- G. Housing
- H. Clothing
- I. Utensils
- J. Daily life
- K. Families
- L. Government
- M. Religion

V. Comparison of Advanced and Primitive Societies

- A. What is primitive?
- B. What is advanced?

GOAL 1: THE STUDENT WILL EXAMINE THE IDEA OF CULTURE.

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
|---|---|---|
| PROCESSES AND FORMS OF CULTURE | A. The student will define culture. | 1. Play a record by a rock musical group and have the students write their impressions of the relationship between the music and culture.<br><br>2. Write a list of words on the board and ask the students what meaning they have to culture.<br><br>Dune buggy — Tom Jones<br>Boomerang — Igloo<br>Totem pole — Jesus<br>Baseball — Allah<br><br>3. Ask the students to write a definition of culture.<br>NOTE: As culture deals with a way of life and the man-made environment, the following activity may strengthen the exact meaning of culture for the student.<br><br>a. Place the following lists on a transparency or the board and ask the students why the words in Column A are part of culture and those of Column B are not.<br><br>Column A — Column B<br>Dock — Water<br>House — Hill<br>Tree house — Tree<br><br>b. The students should label Column A as aspects of culture. The words in Column B should introduce the student to habitat - natural surroundings. |
| ELEMENTS COMMON TO ALL CULTURES | B. The student will identify the elements common to all cultures. | 1. Have students name some of the elements of culture that are affecting them in the classroom at this particular time. For example: |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
|---|---|---|
| | | Gum chewers - food<br>Classroom - shelter<br>Mini-skirt - clothing<br>Pencil - tool<br>Discussion - language<br>"John Winking at Mary" - customs<br>St. Christopher medal - religion<br><br>2. Put the following elements on the board or transparency written horizontally.<br><br>Art Clothing<br>Music Government<br>Transportation<br><br>a. Now have the students stand under what they consider the most basic or important element of culture there is.<br>b. Stress the notion that all cultures use these elements but food and shelter (maybe clothing) are most important.<br><br>3. Many students may feel that there are other basic cultural elements such as love, war, etc. Have students write an essay on Added Elements Important to all Cultures. |
| SIMPLE AND COMPLEX CULTURES | C. The student will contrast simple and complex cultures. | The concept of simple-complex cultures may be introduced by the following activity:<br><br>a. Choose a student to come to the front of the room and list on the board the ways he can make money as a grownup. (This can be done with more than one student ).<br>b. After he completes this list, ask him to list the tools needed for each job.<br>c. Ask him to list ways he can make a living by using only a spear, rock, and boomerang in a forest. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | d. Through this means, the students can differentiate a simple culture (few tools and few ways of making a living) from a complex culture where there are many tools and many ways of making a living. |
| | D. The student will equate primitive and simple cultures. | 1. Have the students look up "primitive" and "simple" in the dictionary.<br><br>2. Stress the idea that these two words are used interchangeably in this course. |
| "STONE AGE MAN" | E. The student will decide whether or not primitive societies can be called "stone age" societies. | 1. Discuss why the term "stone age" was used to classify early man.<br><br>2. Since primitive man today uses few stone tools, ask the students to decide, using the information obtained in the discussion whether primitive and stone age are one and the same.<br><br>NOTE: See Anthropology For Our Times, P. 112. |
| CULTURAL DEVELOPMENT OF EARLY MAN | F. The student will cite evidence for the development of cultural traits by Primitive Man. | 1. Review the idea of cultural elements and define "cultural trait". This term may be used synonymously with "cultural element".<br><br>2. Man had always been a group member. The group developed the culture - the single individual did not. Using the above premise, ask the following questions:<br><br>a. Why did early man form groups?<br>b. How did early man form groups? |
| DEVELOPMENT OF CULTURE | | 3. Write these statements on the board and have the students react to whether they are related or not.<br><br>a. "A culture is made up of many different groups having the same life style." |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | b. "A football league is made up of many different teams playing the same game." |
| RELATIONS OF EARLY MAN TO SOCIAL CONTACTS | | 4. Have the students form two groups by dividing the classroom in half. Instruct the groups to pretend that each group felt they were the only group living and to show their reaction when coming across the other group.<br><br>NOTE: Anthropologists feel that when early man first saw each other, they felt there was no way they could make friends. Early groups became acquainted when they fought. Members of one group may have been captured by other groups. Formal group visits may have occurred for prisoners to see relatives and this may have led to the two groups combining for protection, etc. |
| | | 5. Ask the students what type of invention would help early man meet other men?<br><br>a. Boat<br>b. Wheel for vehicles |
| FORMULATION OF RULES | G. The student will examine how and why rules are formulated. | 1. Have the students simulate a situation where they have become lost on a trip to an unchartered forest and that they probably would not be found.<br><br>a. How do they pick a leader or do they?<br>b. Who gets the food?<br>c. Who protects them from the wild animals?<br>d. What happens if one student beats up another one?<br>e. What if a boy and girl want to get married?<br><br>2. The students should arrive at some set of rules governing their simulated activity. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | NOTE: This could be a main activity of the course and not only used to culminate its accompanying behavioral objective. This is a highly motivating activity. Some ground rules may be set up such as, what type of environment they must face, how long they may be there, etc.<br><br>3. Robinson Crusoe or Lord of the Flies would be a fine book to be reported on by a student to go along with this activity.<br><br>4. At the completion of the simulation process, students should be instructed that: "The rules and organization of a primitive society may be as complex as ours." Ask the following:<br><br>a. How can this be?<br>b. Would using the information gained from the simulation activity help you to answer the previous question?<br><br>5. The following are rules which have existed in primitive societies for thousands of years. Have the students choose the ones which fit their simulated socity. Rules for:<br><br>a. Role of Parents<br>b. Treatment of children<br>c. Punishment of evildoers<br>d. Conduct of business<br>e. Worship of Gods<br>f. Food and recreation<br>g. Doing the correct thing |
| DEVELOPMENT OF SOCIAL UNITS | H. The student will examine how and why primitive man divided himself into groups. | 1. As the basic social unit, the basic family is the same in almost all primitive and complex cultures. Ask the students what they consider this basic unit to be.<br><br>2. Ask the students to list the persons in his family. The students can compare these and be made familiar with the difference between a basic and extended family. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | NOTE: See Anthropology For Our Times, Chap. 10, p. 185.<br><br>3. The two other main social units are the clan and tribe. Explain the main difference between the two (that of clan members claiming to have come from one common ancestor).<br><br>4. Have the students write examples of similar social groupings in the United States. |
| ANTHROPOLOGISTS | I. The student will define anthropology and list the main parts of the science. | 1. Explain the derivation of the word and its parts. Have the students look up the exact meaning in the dictionary.<br><br>2. Ask the student to name the ways an anthropologist uses to study man and his culture.<br><br>Have students read Chapter 1, Anthropology For Our Times or "The Secret of Anthropology" in Anthropology in Todays World. |
| LOCATION OF PRIMITIVE SOCIETIES | | 3. Have the students identify on an outline map areas where primitive societies are located. (This is to show that they are located on every continent). |

GOAL 2: THE STUDENT WILL IDENTIFY THE ASPECTS THAT LEAD TO THE BUSHMEN OF AUSTRALIA BEING CONSIDERED THE MOST PRIMITIVE SOCIETY TODAY.

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| THE AUSTRALIAN BUSHMEN ARUNTA (SOMETIMES CALLED ARANDA) | A. The student will name those aspects of bushman culture that are known to them. | 1. The boomerang is the element of the bushmen culture that has been incorporated most into other cultures.<br>2. To introduce the ARUNTA (main bushmen tribe), ask the students to list the possible uses of the boomerang. This will introduce the hunting aspect and the simple tool aspect of the tribe.<br>3. Sometimes the bushmen are called Aborigines. Have the students look up "aborigine" in the dictionary and write down its meaning.<br>4. Show the filmstrip from the Life series entitled, Stone Age People of Today (Time-Life). |
| | B. The student will fill in a map of Australia locating cities, rivers, bush country. | 1. Give the students outline maps of S.E. Asia including Australia so that they may identify the possible ways these people came to Australia.<br>2. Ask the students to identify ways the bushmen may have come there.<br>a. The land between the islands which is now covered by water was once able to be traversed. The melting ice during early centuries filled in the voids and these people were isolated.<br>b. Anthropologists agree they are descendants of Asiatic solo man.<br>c. They could have come by boat.<br>3. Show the film, Australia Today (1-30968) |
| | C. The student will cite evidence for geographical influence on the Arunta. | 1. Place a classroom map of Australia on the board or overhead giving climatic and topographical features.<br>a. Have the students identify those features which would affect this group of people living in almost the exact center of Australia. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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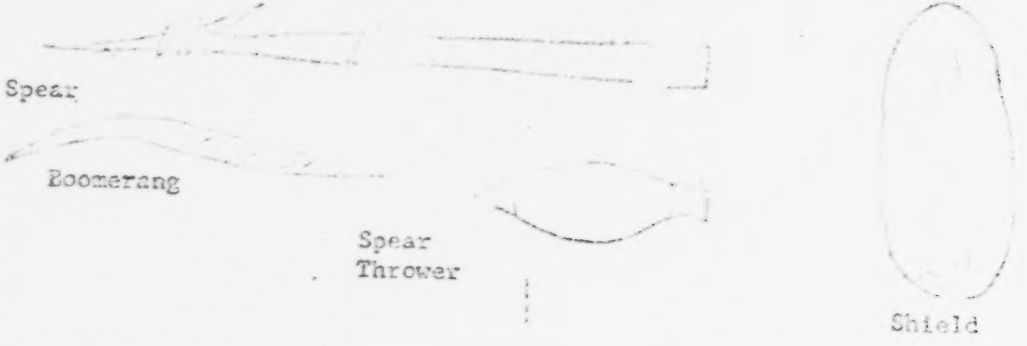
| ENVIRONMENT OF THE ARUNTA AND ITS AFFECT | | (Rocky desert, soils with sparse shrub, mixture of stone and sand in soil, very arid).<br>b. Ask the students how these factors would affect the Arunta in relation to:<br>(1) Dress<br>(2) Economy<br>(3) Food<br>(4) Homes<br><br>2. Put this statement on the board: "The Arunta have geared their lives totally to nature."<br><br>Have the students react to its meaning. Their answer should depend on the last activity.<br><br>3. The arunta are nomadic. Have the students define nomadic and give reasons why they are, using the information gained so far.<br><br>4. As the Arunta are hunters and gatherers, ask the students what the difference is between gathering and farming. Stress that gathering is the simplest form of food getting from the land known to man.<br><br>What importance is their having no domesticated animal except the dog? |
| TOOLS | D. The student will identify the tools of the Arunta. | 1. Place the following sketches on the board or transparency and have the students draw them and identify them.<br><br>  <br> |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 2. Talented students may make models of these out of wood or paper mache.<br><br>3. The women also have their tools. They are the gatherers. Have the students list the tools needed for gathering.<br><br>4. Ask the students what type of material the tools would be made of? |
| ARUNTA ANIMALS AND FOOD | E. The student will identify the animals and food used by the Arunta. | 1. Ask the students what unique animals they know of from Australia.<br><br>2. Tell the students that the Arunta eat caterpillar, fungus, kangaroo and ants. Discuss the idea of availability of food and looking at the elements of a culture in terms of that culture and not our own (cultural relativism).<br><br>3. The following questions may be discussed in relation to the food of the Arunta:<br><br>a. If the Arunta do not know how to store food, how do they keep from starving?<br>b. How do they cook their food? (over hot ashes or eat it raw)<br>c. Could they become cannibals? Why or why not? |
| ARUNTA HOMES | F. The student will decide the reasons for the type of village the Arunta have. | 1. Have the students open the area by writing an essay on this these: "Since the Arunta are nomadic, what type of houses and villages do they have when they are not moving?"<br><br>The concept of using available resources should be stressed here.<br><br>2. Students may do research on the shelter of the Arunta and construct a model village. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 3. Ask the students why there are so few things in a village. (This relates to the nomadic concept).<br><br>4. A good discussion could deal with the fact that they have no means of transportation other than themselves and its implications to their lives. (They also have no means of transporting water). |
| THE CLOTHING OF THE ARUNTA<br><br>(THEY WEAR NO CLOTHING) | G. The student will decide whether clothing is a cultural element. | 1. Mature discussions may deal with the idea of the wearing of clothes, noting that the Arunta and other primitive groups do not consider it immodest to denude the body of clothing.<br><br>a. The reaction of the class (giggles or embarrassment) can be used as part of the discussion dealing with viewing other cultures in our own terms rather than theirs (cultural relativism).<br>b. How much does environment affect clothing?<br><br>2. Some ornaments are worn for decoration. Have the students identify something in our own culture that corresponds with this.<br><br>3. Why would they scar their bodies and form ridges of scars? This idea is seen in many primitive cultures and could be used as the basis for research reports by the students. (They also stick a piece of bone in holes drilled through their nostrils). |
| SUNUCTURE OF THE SOCIETY | H. The student will recognize that even though the Arunta are primitive they have a complex social system. | 1. Discuss the meaning of Moieties. (These are the two main divisions of the tribe).<br><br>2. The Moieties are divided twice more into sections, which form various groups in the tribe.<br><br>3. Ask the students to compare this grouping of society with our own. Are they similar? Do we need groups? |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | NOTE: Refer to Chapter II, in Anthropology For Our Times. |
| | | 4. Each person is born into a specific moiety. He is born into his father's moiety but into a different section. He cannot marry a woman of his own moiety and he must pick her from a specific section of another moiety called his "mother's mother's brother's daughter's daughter's moiety". |
| | | 5. Discuss the reasons for having such an elaborate system.<br>a. Sets the pattern for everyday life.<br>b. Identifies the way people are to be addressed.<br>c. Relates structure of personal relationship, i.e., a man considers any women in his wife's section as his wife; he must never speak to or look at his mother-in-law. |
| ARUNTA RELIGION | I. The student will describe the Arunta religion | 1. Ask the students to define religion. |
| | | 2. Discuss the idea of totemism.<br>a. Ask the students is they have ever heard of totemism or totem before.<br>b. Discuss the idea that totemism is the basis of Arunta religion. |
| | | NOTE: The Arunta believe themselves related to nature. They identify this relationship by worshipping a particular totem or object which is the emblem of their group. It is a representative from an animal or plant from which each group claims to be descended. (See Chapter 4, Anthropology For Our Times). |
| | | 3. Discuss the following:<br>a. Why do they have totems?<br>b. Why do they believe that they are related to nature? (nature is all they know). |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | c. Does a totem to the Arunta correspond to the Western religions' concept of God?<br>d. The following are totem practices:<br>(1) There are rigid rules against eating one's own totem.<br>(2) There are special planting ceremonies and animal mating ceremonies honoring the procreation of the totem plant or animal.<br>(3) Only men can go to the sacred totem center. |
| | | 4. Because of their belief in the power of nature, the tribe belongs to the land. Discuss this idea in the light of the common idea that the land belongs to the tribe in most societies.<br><br>Do we have totems in Modern society? (e.g., Bald Eagle?) |
| THE RELATIONSHIP OF CHILDREN AND TOTEMISM. | | 5. The section totem is considered to be the father of every newborn child.<br><br>a. What basis does this have?<br>b. Therefore are all the children related? (yes)<br>c. Since the children are related to the totem, how are they treated? |
| DEATH | J. The student will examine the aspect of death in the Arunta culture. | 1. Death is considered to be caused by magic that an evil person caused. Have the students write an essay entitled, "Why don't Arunta consider death to be caused by a physical disease or deterioration of the body?"<br><br>2. This question of magic may be broadened to encompass the whole idea of magic, how it originated and is it for "real."<br><br>3. The students should be made aware that the method of producing death is by pointing a small enchanted bone at the person. Ask the students: |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | a. Could this really work?<br>b. Do we have anything like this in our culture? (wish bone?)<br>c. How could something like this develop? |
| | | 4. The dead person's ghost becomes reborn in an infant.<br><br>a. Is this like reincarnation? Explain reincarnation.<br>b. Could this be considered religious? |
| GOVERNMENT | K. The student will cite evidence for the Arunta having no government. | 1. Ask the students if it is possible for a society to have no government?<br><br>2. Does their complex social system take the place of government?<br><br>3. How is it possible for the Arunta to get along with other tribes of the region without warfare?<br><br>4. The Arunta were said to practice cannibalism, isn't this warfare?<br><br>5. Why are the elders of the tribe considered the advisors?<br><br>6. Why are fights usually performed as ceremonial mock wars? |
| | L. The student will identify the basic elements of the Arunta society. | 1. Evaluation may take the form of an open-notes test, i.e., using short answers identify how the Arunta relate to the following:<br><br>a. Food<br>b. Government<br><br>2. A play activity may be devised in which the students portray how the Arunta may act in everyday life.<br><br>3. Have the class divide into committees and have each one compile a list of those characteristics which would indicate the Arunta to be a very primitive society. Committees will then report to the class. Compile a class list and discuss. |

GOAL 3: THE STUDENT WILL IDENTIFY THE UNIQUE CHARACTERISTICS OF THE WHITE ABORIGINES OF JAPAN.

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| IDENTIFY THE AINUS OF NORTHERN JAPAN. | A. The student will identify the Ainu tribe and their homeland. | 1. Have the students write a paragraph describing what a Japanese person is like: looks, religion, etc.<br>2. Ask the students to read these to the class so that the typical impression of a Japanese is given.<br>3. The idea of an entirely different racial group with a different culture should be stressed:<br>a. Ask the students if this could be possible?<br>b. How could this occur?<br>4. Place these physical characteristics on the board and have the students react to where a person looking like this could come from:<br>a. Five foot two, light brown skin, brown or hazel eyes (unslanted), brown or black wavy hair, very hairy beards.<br>b. Hope that the students describe a person from Europe or Soviet Union.<br>c. This activity should bring out the idea that the AINUS commonly called Hairy Ainus living in Northern Japan are not members of the Mongolian race as the Japanese are.<br>5. Give the students world maps and have them identify Sakhalen and Karafuto in Northern Japan where the Ainu live. Ask them how they could have come to Japan?<br>6. Show a film on the geography of Japan to help identify the habitat of the Ainu. Japan Pacific Neighbor No. 1-12034. |
| ENVIRONMENT | B. The student will describe the environment of the Ainu and its effect on the people. | Discuss the implications that the following characteristics would have on the Ainu?<br>a. Volcanic islands, icy winters, short hot summers, brackish lagoons, heavy rainfall with rich soil, population on coasts and river banks. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | b. What other groups live in areas like this?<br>c. What we would do if we lived in this environment? |
| FOOD | C. The student will identify the diet of the Ainu. | 1. Ask the students to find out what the main Ainu food is by considering the geographic location of their islands. (fish, bear, deer).<br>2. Since the dog is the only domesticated animal, have the students discuss how the Ainu could use the dog to catch fish. (They send 20 dogs out in a line to 50 feet from shore and as the dogs run in, they trap the fish in shallow water).<br>3. The Ainu are not farmers. Discuss the reasons why with good soil the Ainu are not farmers. (They live on cooked wild plants).<br>4. Ask the students to name some tradicional oriental food. The Ainu got sake from the Japanese. Describe what sake is to the students. |
| CLOTHING | D. The student will propose reasons for the type of clothing the Ainu wear. | 1. Ask the students, What factors affect the type of clothing people wear?<br>2. Discuss why they (the students) are wearing certain types of clothing.<br>3. Have the students describe the clothing they would think an Ainu wears.<br>4. Why would they wear this type of clothing?<br>5. The Ainu do not wash their clothes or themselves. Discuss the reasons for this. Aren't they worried about body odor? (Discuss whether "B.O." is a cultural trait).<br>Ainu feel washing would mean they are unclean. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| HOMES | E. The student will draw a picture of a Ainu house. | 1. The Ainu live in thatched roof huts in small villages. Have the students draw what they consider to be an Ainu house (by using habitat information).<br><br>a. Straw<br>b. Logs<br>c. 2 or 3 rooms |
| | | 2. Ask the students why they build their homes of this material? |
| | | 3. Discuss what other societies build their homes this way? |
| TATTOOS | F. The student will identify the reasons for Ainu tattooing. | 1. Discuss the reasons for tattooing. |
| | | 2. Show a picture of a tattooed Ainu woman and discuss why they use such markings. |
| | | 3. Have the class discuss the reasons people have tattoos in our society today and compare these reasons with those of the Ainu. |
| SOCIAL ORGANIZATION | G. The student will examine aspects of the Ainu social structure. | 1. A unique characteristic of the Ainu is the way crime and punishment are treated.<br><br>a. Serious crime is rare.<br>b. There is no blood revenge.<br>c. Quarrels are solved by compromise or retribution.<br>d. Peers sit in judgment. Discuss this idea of a "jury trial," which we have in our own advanced democracy. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | in relation to the Ainus having the same concept in their primitive society.<br>e. In order to understand why the Ainu have no capital punishment, it must be understood that they have no fear of death.<br>(1) Ask the students how these two concepts are related?<br>(2) If their is no penalty, discuss the ways a society could punish a murderer and compare those ideas with with the Ainu punishment of severing tendons of the feet.<br><br>A good discussion can center around the idea of which punishment, gas chamber or severing the feet, is cruel and unusual?<br>f. Other punishments may also be discussed in terms of whether they are cruel or not in comparison to our penal system. Is the electric chair or gas chamber cruel punishment?<br><br>Theft:<br>(1) 1st offense - Thief must pay back goods.<br>(2) 2nd offense - The tip of his nose is cut off.<br>(3) 3rd offense - Banishment from the village. |
| | H. The student will pick the reasons for the Ainu not laughing. | Ask the students to discover reasons for the Ainu never laughing or playing? Are they the only society where laughing is not done? The same reasons may explain why they do not produce art.<br><br>NOTE: The Ainu seem too busy, just coping with the elements, getting food, to laugh or paint. |
| | I. The student will examine the role of marriage. | Ainu children along with many other primitive children marry during their teens.<br><br>a. Why is this?<br>b. Do they marry earlier than we do because they are more mature? |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | c. Is it good or bad to marry young? (The students' answers will reflect cultural relativity). |
| | J. The student will examine the role of children to the Ainu. | 1. An important concept to be stressed is that of the Ainu family wanting more children but settling for 2 or 3 because of a high infant mortality rate. Ask the students if we have ever had a situation like this in our own country. |
| | | 2. Children are greatly desired. How would childlessness be looked upon? (There is only a minor puberty ceremony). |
| | | 3. Why do they have no formal schooling as we know it? Do we need a formal education to live in a complex society? |
| DEATH | K. The student will examine the Ainu concept of death. | 1. Ask the students to write an essay entitled "Should People Fear Death?" These essays can be used to compare our concepts of death with those of the Ainu who do not fear death. Have the students read their essays to the class. |
| | | 2. Another cultural concept that could be compared is that the Ainu go to a happy underworld when they die. |
| RELIGION | L. The student will identify the important features of the Ainu religion. | 1. The most important aspect of their religion is that every object has a soul and guardian spirit. Using this idea, discuss:<br>a. Why are a dead person's clothes torn when he dies?<br>b. Why must a prayer be said before a tree may be cut down?<br>c. Ask the student to identify other things in the Ainu culture which would be affected by this concept. |
| | | 2. Insanity is explained as the person being possessed by evil spirits. Can you think of any other primitive societies who have this concept? What do complex societies today think of insanity? |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 3. The Ainu also have totemism in the form of the "sacred hedge" which is made of willow limbs and the skulls of animals. Why do they use these items as part of their worship or religion? |
| EVALUATION | | 1. Review the main concepts.<br>2. Essay test on concepts.<br>3. Projects<br>a. Model villages or clothes<br>b. Written research reports<br>4. The students may wish to compare the Ainus with the Aruntа. |

GOAL 4: THE STUDENT WILL SELECT THE REASONS BOTH FOR AND AGAINST THE ESKIMO BEING CONSIDERED A PRIMITIVE GROUP.

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| TRADITIONAL AND MODERN ESKIMO | A. The student will examine various aspects of Eskimo life to discern whether the Eskimo should be considered primitive. | 1. There are varying concepts of the Eskimo that of the traditional hunter living in an igloo apart from the world and that of the Eskimo who has been influenced by the white man and lives in a house, drives a snowmobile instead of dog-sled, and buys from the general store.<br>2. Place this statement on the board and have the students react to it. "Is the traditional Eskimo a man corrupted by civilization or is he a savage lagging milleniums behind more civilized man?"<br>3. The main concept in the study of the Eskimo should be the traditional vs. the modern Eskimo.<br>4. Show the 2-part film, Nanook of The North No. 1-30973 and No. 1-30975. |
| ENVIRONMENT | B. The student will identify where the Eskimo live. | 1. Ask the students to identify on a map the area where the Eskimo live and discuss how they got there.<br>2. Have the students locate on maps the various areas where Eskimo are found.<br>3. Discuss how the original Eskimo came to these areas and why.<br>4. Have the students describe the geography of the area.<br>5. Discuss the idea of the Eskimo having a highly perfected adjustment to geographical conditions.<br>6. Show the film Alaska: Global Crossroads. No. 1-04995.<br>7. Create a role-playing activity by having the students simulate the way they would act if they were stranded in the Arctic. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| ESKIMO PHYSICAL FEATURES | C. The student will identify the physical features of an Eskimo. | 1. Have the students draw pictures of what they consider an Eskimo to look like. This activity should stress the Mongolian identity of the Eskimo.<br><br>2. Show pictures of American Indians or Indians of Peru to the class and have them compare these with pictures of Eskimos. This activity should stress the Mongolian background of these groups.<br><br>3. Show the film Alaskan Eskimo No. 1-131142. Discuss the Asiatic origin of the Eskimo as presented in this film.<br><br>4. Discuss with the students the relationship of the very cold habitat to the stocky, muscular bodies of the Eskimo. |
| THE ESKIMO AND FOOD | D. The student will identify the food available to the Eskimo. | 1. Have the students report on the type of animal life and plant life found in the Arctic.<br><br>2. Discuss the reasons for the Eskimo having no agriculture. Compare these reasons with those relating to the Arunta of Australia having no agriculture.<br><br>3. As is found in most primitive societies, the dog is the only domesticated animal. This is a very good premise for the students to investigate and discover why. What is the role of the domesticated dog in our society as compared to primitive societies.<br><br>4. Pose this question to the students: If the Eskimos are not farmers, how do they get their food?<br><br>a. This question relates to the primary objective of the unit in comparing the modern and traditional Eskimo.<br>b. Pictures from the Feb. 1971, National Geographic could be shown to point up the villages with stores and the times when the Eskimo must hunt for survival. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 5. Stress the idea that the Eskimo hunt and fish for survival not for sport. |
| | | 6. Discuss how the Eskimo use their kill for more than just food. (The hides and blubber from the walrus, for example). |
| | | 7. Compare the traditional Eskimo setting traps to catch fox and bear with the modern Eskimo using a rifle. Also compare the fishing techniques. |
| | | 8. State that the Eskimo eats mostly raw meat and fish. Why? |
| | | 9. Ask the students the reasons for doing this? (The vitamins they need would be destroyed if the food were cooked). |
| | | 10. Have the students write down the amount of food and type of food they ate on this day. Tell the students that sometimes an Eskimo consumes 10 pounds of meat at one sitting. Ask the students why they would do this? Would any student be able to do this? |
| | | 11. Ask the students what they drank during the past 24 hours? State that the traditional Eskimo only drinks water. (The modern Eskimo acquires liquor but it is very expensive). |
| | | 12. Many groups hunt and store food during the summer. Why is this? Does the Eskimo need refrigeration? (The modern Eskimo can purchase his food at the general store). |
| | | 13. Show the following films: Arctic Seal Hunt No. 1-05077<br>Fishing Arctic Style No. 1-05403 |
| TRAVEL | E. The student will examine the Eskimo's means of travel. | 1. An important aspect of Eskimo culture is their transportation. The traditional Eskimo uses a dog sled and kayak to reach his prey. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | a. The Eskimo will glaze the runners of his sled with ice for better speed.<br>b. If he hits a storm, he will not plunge ahead. He waits out the storm in an igloo.<br>c. These methods can be compared with the modern Eskimo who drives a snowmobile but who also uses ingenious methods to help him cope with the environment.<br><br>2. Have the students list several of our modern transportation means and discuss whether any of these could be used by the Eskimo. |
| NOMADIC LIFE | F. The student will compare the nomadic life of the traditional Eskimo with that of the Modern Eskimo. | 1. Show the film, Nomads of The North No. 1-05003.<br><br>2. Discuss how the traditional Eskimo moves his camp to find food. This gives the Eskimo a change of diet and different skins for clothing. Ask the students why the Eskimo must move and how he does move. (See films, No. 13 under Food). |
| HOUSING | G. The students will examine the different types of Eskimo housing. | 1. Have the students describe the housing in which an Eskimo lives. Many students will picture an igloo. Stress the idea that igloos are used for hunting expeditions and that only some tribes live in them year round.<br><br>2. Ask the students how the igloo relates to the habitat.<br><br>3. Show the film, How to Build An Igloo No. 1-04104.<br><br>4. The students may construct model igloos.<br><br>5. Have the students do research to find out what other types of houses the Eskimo live in.<br><br>6. Have the students compare these traditional forms of housing with the new town housing of the modern Eskimo. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 7. Mention that the summer tent of the Eskimo is quite similar to that of the American Indian. Ask the students if there are implications in this fact. |
| CLOTHING | H. The student will describe the forms of Eskimo clothing. | 1. Ask the students to describe the type of clothing they would wear and how they would get it, if they were stranded in the Arctic. |
| | | 2. How does an Eskimo's clothing relate to his environment? Describe how all their clothing is made from objects in the habitat. |
| | | 3. Unlike other primitive societies, the Eskimo does not tattoo or multilate his body in any way. Discuss reasons for this. |
| | | 4. Stress the concept of clothing being used for practical purposes as with the Arunta or Eskimo compared to reasons for the clothing styles of Western man. |
| UTENSILS | I. The student will identify Eskimo utensils. | 1. Considering the environment of the Eskimo, what sort of materials would he have to make utensils? |
| | | 2. Have the students do library research and report what utensils the Eskimo uses. |
| | | 3. Compare these utensils of the traditional Eskimo with those used by the modern Eskimo. |
| DAILY LIFE | J. The student will examine aspects of the daily life of the Eskimo. | 1. Many of the winter months are used for feasting and the Eskimo are extremely hospitable. Discuss why the Eskimo can be kind and hospitable in such a harsh environment. |
| | | 2. The Eskimo participate in sports. Have the students do reports on Eskimo sports. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| COMMUNAL LIFE | | 3. The Eskimo have a system of communal food sharing. What are the reasons for this? Does it deal with environmental or social factors?<br><br>4. There are also no property rights on houses. Discuss the idea that no one steals houses, people share their houses, and when they move anyone may have the house. |
| JACKS OF ALL TRADES | | 5. Ask the students if they know what "specialization of jobs" means. Ask them what type of jobs the Eskimo has. (Other than hunting and fishing, there is little specialization in the traditional Eskimo village).<br><br>a. Emphasis should be placed on the fact that Eskimo men are Jacks of all trades. Even though there is no private ownership of food and shelter, the Eskimo man owns what he makes.<br>b. Discuss what jobs the Eskimo women do? |
| CHILD TO ADULT | K. The student will examine the roles of children and adults. | 1. Have the students discuss the following statement, "Children are loved and wanted by the Eskimo but sometimes they are killed."<br><br>a. Discuss infanticide.<br>b. Stress the concept of cultural relativity relating to infanticide.<br>c. The children are licked clean by the mother after birth. Ask the students what meaning this has?<br><br>2. Eskimo children receive no corporal punishment. This is a good place to discuss the role of punishment of children and compare modern and primitive societies' views regarding it.<br><br>3. Analyze the film, Eskimo Children No. 1-05006. Discuss the games, social position, and similarities between the Eskimo and the students in class. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 4. Have the students react to the following:<br><br>During the teenage years, Eskimo children spend time living in a teenage communal house with complete freedom (co-ed). |
| | | 5. Eskimos are not considered adult until a man kills one of every animal in the area and a girl has five children. Ask the students what this shows? How does this compare with adulthood in the U.S.? |
| | | 6. Ask the students what the common way of showing affection by the Eskimo is. Cultural relativity is again stressed here. |
| GOVERNMENT | L. The student will examine the political system. | 1. Why don't the Eskimos have a formal government structure? |
| | | 2. Many Eskimos do not know what war means. This is a good takeoff point to discuss why men fight--is it inborn? Do we have to fight? |
| | | 3. The students could have a debate on the question of war. |
| | | 4. Also, the Eskimo have very little crime. Why not? (This topic of war and crime will be discussed in last portion of Quin.). |
| RELIGION | M. The student will examine selected elements of the Eskimo's religion. | 1. Discuss reincarnation, which the Eskimos believe in. Ask the students to do reports on other religions that have this same philosophy. |
| | | 2. An Eskimo name is important because a person inherits the qualities of the person for whom he is named. Ask the students if we feel the same way in our society (i.e., Bill Smith, Jr.). |
| | | 3. The Eskimos have no supreme being but they do have minor Gods. What other groups have this? |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| | | 4. The Eskimos practice magic as do other primitive groups. What is the basis for this? Is it a religion?<br><br>5. Discuss the role of the Eskimo shaman.<br><br>6. Discuss the burial procedures of the Eskimo. Why are a man's dogs slain and buried with him? |

GOAL 5: THE STUDENT WILL COMPARE THE "PRIMITIVENESS" OF ONE OF THE SELECTED SOCIETIES WITH THE "ADVANCED" CULTURE OF THE UNITED STATES.

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| WAR | The student will identify "primitive" aspects in advanced cultures and "advanced" aspects in primitive cultures. | 1. Since war is a primary concern of the youth of today, the following activities should stress the idea that war is an aspect in primitive and advanced cultures and that it can be interpreted as a primitive or advanced process.<br>a. Have the students list the wars the U. S. has been involved in.<br>b. Compare this with the Eskimo, who do not have war.<br>(1) What are the reasons for war?<br>(2) Are we more primitive than the Eskimo because we have war?<br>(3) What other primitive groups do not know of war? (Pueblos)<br>(4) Is man a "hostile being?" Must he fight and have war?<br>(5) Discuss the relationship of territorial control to war and compare this with the animals' control over territory.<br>(6) Suggest reasons for this difference between the Eskimo and ourselves. |
| BROTHERHOOD | | 2. Discuss the "coldness of human relationships" in modern society:<br>a. Is the communal movement a reversion to the more primitive, closer human relationships?<br>b. Have the students report on the way brotherhood is treated in the societies discussed.<br>c. Do we really have a "cold" society? If so, what other problems does the lack of warm human relationships cause? |
| FAMILY RELATIONSHIPS | | 3. Pose this question to the students: "Why are older people in our society shunted aside and put in 'old folks' homes when in every primitive society the elders of the village are considered the wise men and rules?"<br>a. What does this say about our society?<br>b. How should we consider the older people in our society?<br>c. Discuss the concept of experience being shunted aside for youth. |

| FOCUS | OBJECTIVE | LEARNING ACTIVITIES |
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| RELATIONSHIP OF CHILDREN | | 4. Ask the students how they feel about their parents spending time with them.<br><br>a. Many children in trouble state that they wish their parents had spent more time with them yet as a result of our modern society, we find just the opposite happening. Discuss what can be done about this.<br>b. Have the students review the relationship of children to parents in primitive societies. What are some reasons for the difference? How do modern communal experiments attempt to compensate for this problem in our society? |
| "GETTING BACK TO NATURE?" | | 5. Discuss the movement of getting back to nature (e.g. organic foods, interest in conservation, less interest in material objects). Is this a reversion to a more primitive type of society?<br><br>6. Debate the question, "What is actually primitive or advanced?" Is objective proof possible about this? |
| RELIGION | | 7. Discuss reasons for people in advanced societies claiming that the people of primitive societies are "heathens" even though all primitives have a religion or a way to explain their world.<br><br>Compare the man who is very religious on Saturday or Sunday, but is a cruel, dishonest businessman the rest of the week, with an Arunta worshipping nature. Who is more religious? Discuss.<br><br>8. Have the students discuss other aspects of culture which may fit fit into the present goal.<br><br>NOTE: The writer selected the three societies in the quiz because of their unique characteristics. There are many other primitive societies in the world, including some new ones being discovered recently. The students may use the format developed in this course in breaking down the elements of societies to research other primitive societies. |

MATERIALS:

I. RECOMMENDED BASIC TEXT AND MATERIALS

Baldwin, Gordon C. Stone Age Peoples Today. New York: W. W. Norton & Co., 1964.

II. SUPPLEMENTAL TEACHER RESOURCES

Benedict, Ruth. Patterns of Culture. Boston: Houghton Mifflin, 1959.

Berndt, Ronald M., and Catherine H. The First Australians. New York: Philosophical Library, 1954.

Birket-Smith, Kaj. Primitive Man and His Ways. New York: New American Library, 1963.

Mead, Margaret. Cooperation and Competition Among Primitive Peoples. Boston: Beacon, 1967.

Murdock, George Peter. Our Primitive Contemporaries. New York: The MacMillan Co., 1934.

Spencer, B., and Gillen, F. J. The Arunta: A Study of a Stone Age People. London: MacMillan and Co. Ltd., 1927.

Weyer, Edward, Jr. The Eskimo. Their Environment and Folkways. New Haven, Connecticut: Yale University Press, 1932.

Weyer, Edward, Jr. Primitive Peoples Today. New York: Doubleday & Co. Inc., 1959.

III. SUPPLEMENTAL PUPIL RESOURCES

Baldwin, G. C. Stone Age Peoples Today. New York: W. W. Norton & Co., 1964.

Cover, L. B. Anthropology For Our Times. New York: Oxford, 1971.

Mead, Margaret. People and Places. New York: Bantam , 1963.

Oliver; Newmann, eds. Anthropology For Today's World. Middletown: AEP, 1970.

IV. AUDIO-VISUAL

A. Films

| | | | |
|---|---|---|---|
| Alaskan Eskimo. Walt Disney | 27' | C | 1-31142 |
| Alaska: Global Crossroads. Flory. | 10' | C | 1-04095 |
| Arctic Seal Hunt. Eskimoland. | 12' | C | 1-05077 |
| Australia Today. NFB-Aust. | 34' | C | 1-30063 |
| Bushman of Kalahar. McGraw Hill | 12' | C | 1-13541 |
| Customs of the Eskimo. AV-Ed | 10' | C | 1-05079 |
| Eskimo Children. EBEC | 11' | BW | 1-05086 |
| Eskimos. EBEC | 10' | C | 1-05080 |
| Fishing Arctic Style. Bailey | 12' | C | 1-05408 |
| Greenlands New Life. Arthur Barr | 11' | C | 1-05415 |
| How to Build an Igloo. NFB-Canada | 11' | BW | 1-04104 |
| Life of a Primitive People. Coronet | 14' | BW | 1-12104 |
| Nanook of the North. Part I and II. Athena | 55' | BW | 1-30973 |
| | | | 1-30975 |
| Nomads of the North. Bailey | 12' | C | 1-05003 |
| Primitive Man In Our World. Bailey | 12' | C | 1-12914 |

B. Filmstrips

Stoneage People of Today. Time-Life.